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split--but it remains to this day one of the great points of division between the Eastern and the Western church. (Student) This was passed in 867. (Student) Yes. 40th century since , but of course that didn't include the of the Bishop of Rome. (Student) The synod wrote the letter. The letter was sent in connection with the Synod. So now there's a big dispute on between the two, the dispute continues in the life of Photius who was dropped from being patriarch, he was destroyed and he was again made patriarch, but the important thing is, the trouble between Photius and over these different matters which we have named and the fact that he declared the entire Western church to be schismatic and heretical because of the difference on these, most of them comparatively minor points. The big point was, who was in authority in the church. Did the Western church have any right to interfere in the doings of the Eastern church, or was each supreme in its own area? each was supreme in its own area. That seems to be his thought as he went into it.

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Now it is necessary that we say a word about this matter of the filioque because that has been much discussed since that time. How's that? (Student) F I L I O Q U E, f i l i o q u e, filioque; anyone who knows Latin, of course, recognizes it as meaning "and from the son" - son. Well, now this word was not originally in the Nicæan creed. The Nicæan creed had a brief statement about the Holy Spirit, and this Nicæan creed had the statement in it about the Holy Spirit, "I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father, who with the Father and Son together is worshipped, and glorified, who spake by the prophets". That is the statement in the Nicæan creed about the Holy Spirit. Well now this statement says that the Holy Spirit proceeds from the Father and in Toledo, in Spain, in 589 there, shortly after the conversion of the king from the Arian belief to the catholic faith, the king was anxious to take a strong stand against Arianism and